

THE ARMOURY A MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL.
Eph. VI. 11.

WARFARE

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Secy.—Rev. G. R. BARNES, LL.D.

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THE ARMOURY.

Intrigues of the Jesuits.

BY THE REV. R. A. TAYLOR, M.A.

Some people wonder why Mgr. Capel has been so tenacious in reference to Canon Liddon. The answer is very plain. The Paparchy has two maxims from which it never departs: the one is to divide and the other is to keep itself united. Jesuitism, which prevails now at the Vatican, is like a rapier, which is aimed at the hearts of the European Protestant Powers, while the handle is at Rome. Bishop Burnet relates, in the history of his own times, "that a secular Roman priest, Peter Walsh," who was "the honestest and learnedest man" he ever knew among them, and "knew well the methods of the Jesuits and other emissaries," used often to tell him—"There was nothing which the whole Popish Party feared more than the union of those of the Church of England with the Presbyterians. They knew we grew the weaker the more our breaches were widened, and that the more we were set against the other we would mind them the less; and he observed that we, instead of uniting among ourselves and dividing them according to their maxims, did all we could to keep them united, and to disjoint our own body." Vol. I., p. 195. Happily, this Vatican policy was frustrated in the days of King James II. The Protestant spirit of the Parliament was too strong to enable James II. to carry out his designs. In the year 1646 a hundred Romish priests were sent into England to personate Independents, Anabaptists, and Presbyterians, to foment divisions in the Church of England, and then to taunt her with them. Many of these joined the Parliament's army, and corresponded with other Romanists who were in the King's army, and both parties communicated with their respective fraternities abroad, and they with Rome; and when some of the Romish friars, who pretended to be Puritans, wrote to the Sorbonne in Paris to inquire whether it was lawful to put the King to death, the reply was, that it was lawful to overthrow the Government for the good of the Roman Church, and to kill the King for the same purpose. These facts are recorded in a letter to Archbishop Usher from Archbishop Bramhall, who says: "I would hardly have credited these things, had not mine eyes seen sure evidence of the same."—Bramhall's Works, Vol. I., ed. Oxford, 1842. See Wordsworth's Letters on the destructive character of the Church of Rome: VIII. Nearly forty times the Jesuits have been expelled from different kingdoms, Roman and Protestant, because the stability of

thrones and the freedom of nations were found to be incompatible with their principles. Kings and princes are bound to inflict righteous discipline upon delinquent adversaries of Christian order.

Jesuitry has eaten into the very life of religion, until, in the case of the Vatican Church, like the slave who let the Jubilee go by, it has bored its ear through with an awl in token of perpetual subjection. From ignorance of Holy Scripture the priest-ridden peasantry hug their chains in a way which seems to us degrading and dishonouring to manhood, reason, and the great Head and Master. Ultramontaniam would merge the State into the Church; would bring back the ages of superstition by suppressing science altogether, or by placing her again as the subservient handmaid to the Papal Syllabus, like Hagar to Sarah. "They are like to graves which appear not." St. Luke xi., 44. They may seem beautiful outwardly, covered with verdure; so, while Jesuits have an outward show of holiness, their heart and secret practice are full of filthiness and corruption. The autotype of Rome, having put on the cap of consideration, and joined heads with the General of the Jesuits and the faithful serviles, has declared himself Infallible. It is an Icarian flight of imagination; some even call it Quixotic.

The misfortune of being saddled with a worthless theory was surely never more apparent; but we are reminded of nothing so much as of the weary traveller, who, having patiently pursued an *ignis fatuus* through half the night, beholds it at last vanish, but not until it has conducted him up to his chin in the mire. We know by the experience of history that the radical assumptions of the Roman Church tend, as a rule, to enfeeble the conscience and the reason; and that it is next to impossible for a genuine Roman Catholic, particularly if he be an ecclesiastic, firmly to resist the authority of the Pope. With reference to the present degeneracy—the degeneracy of believing in Infallibility—"There can be no hope for any country in which men's minds are so demoralized as to make terms with so enormous a lie. This is a vaunt, and springs from pride. It is pride which prompts a man to vaunt and over-value what he is. I wish he would take some feathers from the wings of his imagination, and put them into the tail of his judgment. There is a bird called the mocking-bird. It is much sought for on account of its wonderful faculty of imitating the tone of every inhabitant of the woods, from the twitter of the humming bird to the scream of the eagle. He calls himself *servus servorum*, the Servant of Servants, and represents himself to be Jesus, who in Rev. xii. 14, is as a great eagle. How great His height, power, knowledge; with the wings of His perfections and Providence are His people carried and protected from ruin!"

It is curious to observe the difference—the contrast rather—between the estimation in which others held the Pope before July, 1870, and that in which he held himself since that year. He is now declared Infallible; so matters affecting our conscience and our religious faith even are now to be decided by the Pope! Oh! Dante! thy fearless invectives against the wickedness of several Popes make one think Dante and Pio IX. do not agree together—so I cannot *always* look at Popes from the present Vatican point of view! The Latin Church may call Pio Nono her conscience and her proxy too! Of a cer-

tain dying Roman Catholic it is said: "What do you believe?" asked the Enemy of Souls. The dying man, fearing to be surprised into some heresy, answered, "What the Infallible Pope believes." "What doth the Infallible Pope believe?" persisted the enemy. "What I believe," replied the cautious man. Again, the question,— "And what do you believe?" "What the Pope believes."

Confession to Man for Absolution.

BY LORD REDESDALE.

How can any one who believes and feels that Christ, the Omniscient Mediator, is present, calling on him to confess his sins to Him, ready to hear him and to pardon him if his repentance be sincere, turn away from Him, and prefer to confess his sins to a man who cannot know his secret thoughts or the sincerity of the repentance he professes, and accept and be satisfied with the absolution given by that man on his estimate of his sinfulness and his penitence? No one can long deceive himself if he is confessing to God. All can deceive themselves when confessing to man. David's sense of the omnipresence and omniscience of God, so plainly shown in his writings, was probably the reason why his repentance was so sincere and acceptable as to atone for the very great sins of which he was guilty, and to secure to him the especial favour of the Almighty. How beautifully this is expressed in Psalm cxxxix.: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compasses my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou has beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven Thou art there. If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee. . . . Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

What confession made to, or absolution received from, man can compare with the communion with God which attends such a sense of His omnipresence and omniscience, and from what other source can equal consolation and strength be obtained?"

* Reasonings on some Disputed Points of Doctrine, by Lord Redesdale. Rivingtons: London.

The Protestant Educational Institute.

The following correspondence has taken place (1) in reference to Liberty of Worship in Spain, and (2) in regard to the refusal to bury a British Soldier because he was a Freemason:—

(1.) LIBERTY OF WORSHIP IN SPAIN.

Protestant Educational Institute, 12, Haymarket, London, S.W.
To the Right Hon. the Earl of Derby, H.M. Secretary of State for Foreign Affairs.

MY LORD,—I am instructed to draw your Lordship's attention to the threatened withdrawal of liberty of worship from the Protestants of Spain. I beg to refer to the information conveyed by the correspondents of various newspapers, especially *The Times*, and I would venture respectfully to urge upon your Lordship that Her Majesty's Government should exert its influence according to ancient precedents in preserving liberty of worship, and that it should abstain from recognising any Government which does not guarantee the rights of conscience, liberty of worship, and freedom of the Press.—I have the honour to be, my Lord, your Lordship's humble and obedient servant,
G. R. BADENOCH.

See particularly the "History of England," by Lord Macaulay, vol. 1, page 138-139.

Foreign Office, January 28, 1875.

SIR,—I am directed by the Earl of Derby to acknowledge the receipt of your letter of the 22nd instant.—I am, Sir, your most obedient humble servant,

ROBERT BOURKE.

The Secretary, Protestant Educational Institute.

(2.) FREEMASONS AND THE ULTRAMONTANES.

To the Right Hon. Gathorne Hardy, M.P., Her Majesty's Secretary of State for War.

SIR,—I am to crave the liberty of drawing your attention to the case of a non-commissioned officer being refused ecclesiastical burial at Chatham, simply because he was a Freemason. The case is that of Armourer-Sergeant J. V. Johnstone, of the 82nd Regiment, a Roman Catholic, who died in Fort Pitt Hospital. I enclose an extract from the military and naval intelligence of *The Times* of 5th Feb. last, and also a copy of a letter from the Roman Catholic chaplain which appeared in the same newspaper on the 14th of Feb. last, explaining the ground on which he refused to give ecclesiastical burial.

The case would have been brought to your notice early in the session by a member of the House of Commons, but the press of business was so great that he was unable to get a fit opportunity of stating the case to the House.

It was then considered advisable to wait the decision of the Judicial Committee of the Privy Council in a cause from Lower Canada, of a Roman Catholic priest refusing ecclesiastical burial to one named Guibord, because he was a member of a purely scientific and literary institute. The decision on that cause has now been given. Their lordships hold that ecclesiastical burial is a civil right, and ought to be protected. They say: "It cannot be denied on the evidence that this qualification of the general right of internment, this separation of the grave from the ordinary place of sepulture, implies degradation, not to say infamy;" and their lordships have accordingly ordered the curé to give ecclesiastical burial as demanded by Guibord's representatives. I send herewith a full copy of the judgment, as published in *The Hour* newspaper of the 1st inst.*

I am respectfully to represent, that if the principal appellate court in the realm protects the ecclesiastical burial of one of her Majesty's subjects in Canada, it is surely right that a soldier of the British army should be equally protected. The Roman Catholic chaplain holds his commission to perform certain duties to her Majesty's soldiers of the Roman Catholic religion, and is it possible that any foreign consideration could be allowed to justify the non-performance of that duty? Moreover, the Association of Freemasons is a loyal and patriotic body of men, banded together to maintain the common rights of humanity, and is specially protected by Act of Parliament.

* Any friend wishing a copy of *The Hour* containing the judgment *in extenso*, may have the same by sending two stamps to Mr. Gibson, 12, Haymarket, London, S.W.

I am, therefore, to express the hope that such moral degradation and civil injury as is implied by the refusal of ecclesiastical burial in the case referred to shall not be allowed to be inflicted on a British soldier because he may happen to be a Freemason; and that no commissioned chaplain of her Majesty's forces shall be permitted, on any alleged spiritual ground, to supersede the duty which he owes to her Majesty's service.

May I crave your early attention to this important matter?

I have the honour to be, Sir, your obedient servant,
G. R. BADENOCH, Sec.

Protestant Educational Institute, 12, Haymarket, London, S.W.
10th December, 1874.

War Office, Pall Mall, 11th January, 1875.

Sir,—I am directed by Mr. Secretary Hardy to acknowledge the receipt of your letter of 10th ultimo, calling attention to the case of the late Armourer-Sergeant Johnstone, 82nd Foot, at Chatham.

In reply I am to acquaint you that the circumstances of the Canadian case quoted by you were, in Mr. Hardy's opinion, essentially different from those of the Chatham case; and, moreover, that the principles on which the judgment of the Privy Council in the Canadian case was based appear to Mr. Hardy to render it very difficult, if not impossible, for him to interfere in a matter such as that now brought to his notice.

I am, Sir,

Your obedient servant,

Secretary, Protestant Educational Institute. RALPH THOMPSON.

To the Right Hon. Gathorne Hardy, M.P., Her Majesty's Secretary of State for War.

Sir,—I had the honour of receiving your communication of the 11th, in reference to the refusal of the Roman Catholic Chaplain to the Forces at Chatham to bury Sergeant Johnstone, 82nd Regiment, being a Freemason. I am to remind you that I referred to the Canadian case to show that it was the opinion of the Judicial Committee that ecclesiastical burial is a civil right, and that its denial on the part of a Roman Catholic priest is "degradation, not to say infamy." It is therefore clear, that while the circumstances are different the consequences are the same. It is impossible to understand why any British subject, especially one serving in her Majesty's forces, should be deprived of his undoubted rights, and therefore subject to "degradation, not to say infamy," simply because he belonged to the Masonic order.

I have the honour to be, Sir,

Your obedient servant,

Protestant Educational Institute, G. R. BADENOCH.
22nd January, 1875.

[Enclosure.]

REFUSAL TO BURY A BRITISH SOLDIER BECAUSE HE WAS A FREEMASON.

Some excitement has been caused in Chatham Garrison by the refusal of the Rev. M. Cuffe, Roman Catholic Chaplain to the Forces, to perform the burial service over Armourer-Sergeant J. V. Johnstone, of the 82nd Regiment, a Roman Catholic Freemason, who died in Fort Pitt Hospital. The deceased had been a member of the Buckley Lodge of Freemasons, who met at the Soldiers' Institute. A resident Roman Catholic priest also declined, as the Rev. M. Cuffe was his senior. The Rev. Mr. Phillips, a Protestant clergyman, performed the Church service when the deceased was interred in the Military Burial-ground near Fort Pitt. The deceased was much respected, and hundreds of soldiers attended the funeral.—*Military and Naval Intelligence*, "The Times," Feb. 5, 1874.

THE ROMAN CATHOLICS AND FREEMASONRY.

To the Editor of THE TIMES.

Sir,—I have been rather severely criticised in a few journals for having lately declined to attend a Freemason's funeral. Will you kindly allow me to explain myself in *The Times* on this occasion?

The Catholic Church does not allow her clergy to read the Burial Service over the bodies of those who die out of her communion. On this account I was obliged to decline attending the funeral of the late Armourer-Sergeant Johnstone, who died on the 29th ult. He died a Freemason. No Freemason is a Catholic. No

Catholic can be a Freemason; the moment he becomes one he secedes from his Church. I have already given this explanation to the military authorities of the Chatham Garrison, on my declining to attend the funeral of the late Sergeant Johnstone, and I believe it had been accepted as satisfactory.

Allow me here to state, and I do so with much pleasure, that since I first entered the British army, which was in 1854, no military superior ever ordered or requested me to perform any duty which could be found to clash with any of the regulations of my Church; they even rather expect and wish I should adhere most strictly to the faithful observance of these regulations, and by God's grace and blessings I am determined to do so as long as I move on earth.

Your obedient servant,

MICHAEL CUFFE,

R. C. Chaplain to Her Majesty's Forces.

Chatham, Feb. 13.

How we Foiled the Priests.

CHAPTER II.

"Whose turn is it to drive to-day?" asked my mother, looking into the school-room, where her younger children were studying.

It was mine, and I gladly put up my books and slate.

"I can take two of the children this morning, if you can spare them. None of the girls can go."

There was a well-defined space between "the girls" who had left the schoolroom and we "children." For some reason another could not be spared, so I climbed into the back of the phaeton alone. Very interesting did I find the conversation carried on by my parents, who probably forgot that there was no one for me to chatter with as usual, and that I had nothing to do but listen.

They drove to a house three or four miles away, and inquired the character of a servant living there. I was left to "hold the horse," but I soon gathered from them, on their return, what the errand had been.

Of course I cannot pretend to verbal accuracy in conversations that took place fifteen years ago, but the purport of them is indelibly imprinted on my mind.

An unexpected difficulty had arisen, which was causing serious deliberation. The servant was a Roman Catholic.

Dr. Burton was the principal of a college with a staff of resident masters, boarders and daily pupils, about five and twenty servants, male and female, and lastly his own family, to consider.

"I think we may safely venture," he said, at last; "the girl seems so simple and ignorant, and her English is so very defective, that I do not think she can do much harm, even if she wished, of which I am more than doubtful. We must watch her carefully; perhaps the poor thing has been guided to us that we may do her good."

"It would be a dreadful thing if she turned out a Jesuit, or in any way infected any of the household with Popish ideas," demurred my mother.

"If I thought there was any fear of that, of course she should never cross the threshold; but she really could not make herself understood at present. It seems to me that she is not particularly careful about religion at all, and before she has had time to become fluent, we shall have found out what her feelings really are."

Foreign servants were not so usual in England then as they are now; and to get one in a public school in a provincial town was a piece of unexpected luck. The romance of Augusta's self-inflicted exile, her grand name, her contraband religion, and her broken English conspired to throw such a fascination around her that I felt quite important, and longed for the time when I could begin the various plans for her mental and moral amelioration which rapidly flitted through my brain.

Dr. Burton was an intense Protestant. He had been mobbed by a Popish rabble on account of a lecture which handled them too severely. We had all been trained to anti-Catholic principles. At five or six years old, I had studied with wondering awe the story of "Father Garnett's Straw," and many narratives of Catholic ignorance or cruelty, from the pages of *The Protestant Penny Magazine*.

Soon afterwards I had tried my infantile powers of persuasion on an Irish workman who had come to do some repairs outside the house. When I urged him to come to our chapel just for once, to see if he would not like it, he answered, "But the priest would scold me."

"That would be dreadful," I mournfully replied. "Of course I can't expect you to come then."

Fully convinced that the days of martyrdom were not yet over, I related the conversation to my older brothers and sisters, who had great difficulty in convincing me that the man only meant scold.

Now we were to have a real live Papist in the house to experiment upon, and I felt as though it was some foreign heathen to whom we were specially delegated as missionaries.

It was distinctly explained to Augusta that she must attend prayers with the rest of the household, night and morning, and be present at the college chapel twice every Sunday.

She consented to this with an ease and promptitude that confirmed our suspicions as to her lukewarm piety. We did not begin any further proselytising at first, but let the bewildered foreigner become accustomed and in some degree attached to us all.

The next step was for Dr. Burton to give her a German Bible, so that she might follow the services a little more intelligently. He chose one of good type, well bound and gilt, hoping that the beauty of the book would prevent her destroying or neglecting it.

Augusta was as pleased as a child, and very soon overcame any lingering scruples to read the forbidden book.

My elder sister, Helen, who has now rested from her labours, used to take a very kind interest in the welfare of the servants. She had a Bible-class on the Sunday afternoons for anyone who chose to attend, and of course she wished to allure Augusta to it.

This seemed doubly difficult, because Augusta was not only anti-Protestant, but so giddy and averse to religion of any kind. She was really affectionate, or we should have found it difficult to get any influence over her, for she was both thoughtless and quick-tempered.

Five housemaids used to help the men to wait in the hall, so Augusta was soon brought into contact with the pupils, who were very much amused at her queer ways and queerer words.

She happened one day to ask a rude boy if he wanted some milk, which she pronounced *milek*; "my leg!" He replied mockingly, "what

should I want your leg for, Augusta?" Without a moment's hesitation, she boxed his ears soundly, convincing him that it was dangerous to joke with a girl who forgot her duty as a servant if he laid aside the manners of a gentleman.

A vacancy occurred about this time in the laundry, and Augusta was transferred until she had become a little more civilised.

Helen arranged to teach her to read and write English, and made her lessons so interesting that Augusta quite looked forward to the evening. As soon as she was able to write words, Helen set her the ten commandments as copies, clause after clause, as many as the pages would take; and as she slowly and repeatedly traced, "Thou shalt *not* bow down to them, nor worship them," the prohibition became indelibly imprinted on her heart.

Ere many weeks had passed, Augusta came timidly into the Bible-class and, sitting next to Helen, she followed in her own Bible the verses read by the other servants.

Her fixed attention to the subsequent explanation showed how sincerely she was endeavouring to understand.

Our prayers were being answered. Augusta's heart yielded itself to the good example and loving instruction of her teacher, and she began to study the Scriptures in sincerity and earnestness.

They showed her that she was a sinner, whose sins could not be condoned by good works, but they pointed her to "the Lamb of God that taketh away the sins of the world," and so the wayward wanderer found rest.

One little thing showed the reality of her change. All the servants were expected to attend prayers night and morning, and, of course, the Sunday services, but there was an extra week-night lecture for the household in the college chapel, which was not compulsory on the female servants. Generally they preferred to have that hour for themselves if their day's work permitted them, so that it had become very unusual to see any one in either of the long pews set apart for their use. Augusta asked one of us children if she might go, and, of course, received cordial permission. After that she rarely missed, though she could not persuade any of the others to come, and it must have required some resolution to leave the merry bevy in the servants' hall and take up a position which used to remind us of "a sparrow alone upon the housetop."

CHAPTER III.

When Gretel discovered where her sister was living she was much displeased and troubled. On consulting her Father Confessor he strictly forbade her ever to venture into such a dreadful place, and so obedient was she that during all the years Augusta remained at the College Gretel never set foot inside the gates.

All our servants had half a day's holiday monthly, so that Augusta had plenty of opportunities to see Gretel at Mr. Gabriel's. Of course her "month on trial" was just over when the sisters first met, and Gretel used all her eloquence to persuade Augusta to leave. She had, however, already formed friendships among the servants, and there was much that was exciting and pleasant in so large a house-

hold. Augusta was very fond of children, and felt flattered at the particular notice we took of her, and finally she was a wilful girl, and did not like to obey her sister; so she refused to leave. A couple of priests came in to see her, and talked to her for a long time. She did not understand them perfectly, and what she did comprehend she refused to obey.

These conversations were regularly repeated every time Augusta went down, till she grew angry, and one holiday she spent with some companions without seeing Gretel.

Soon after the latter wrote expressing her disappointment, and hinting that Augusta was going wrong, and had much better return to Germany. Of course she could not afford this, but there was such an excellent opportunity. Two ladies, friends of Mr. Gabriel, were going on the Continent, and wanted an attendant. If Augusta would go with them, they would pay her fare in return for her services, and leave her in the neighbourhood of her old home. At first the poor girl was overjoyed at the thought of rejoining her parents, but we felt the whole affair to be very improbable.

What particular attendance two ladies would want on a journey that a servant girl could supply—services that were to be worth some pounds in a few days—we were at a loss to understand.

As Augusta hesitated, we advised her to try and see the ladies for herself, and not let Gretel make all the arrangements. There seemed to be insurmountable difficulties in the way of a personal interview, and at last Augusta became convinced that they were nuns in whose company she was to travel.

We children implored her not to risk herself with them, and cited a recent case of kidnapping.

At last Augusta reluctantly decided to stay, and it is to be presumed the ladies went without her.

How far she made us responsible for this decision I cannot tell, but Father Hunter, one of the senior and superior priests in the town, called upon Dr. Burton, and requested him to relinquish the member of his flock who was being detained.

"This is a free country," was the answer; "I have no more right to coerce the conscience or immure the person than you have, nor do I wish to do so."

Ringing the bell, he gave orders for Augusta to be summoned.

As a general rule, Dr. Burton had more important duties to attend to than looking after the domestics. A steward had the oversight of the men and a matron of the maid-servants, with a final appeal to Dr. or Mrs. Burton respectively. So that, with the exception of those who waited on our family, the maid-servants never spoke to my father from year's end to year's end. It was with no little trepidation, therefore, that Augusta entered the study where the two gentlemen awaited her.

"Augusta, this gentleman has come to take you away. He thinks we are keeping you against your will. Now, you can choose once for all. Will you go with him or stay with us?"

With her foreign, impassioned gesture, Augusta burst into tears, and exclaimed, "Oh, save me from de priests."

Dr. Burton was not at all theatrical. He hated scenes; so he simply said, "That will do, Augusta; go back to your work."

As soon as she was out of hearing, he turned to Father Hunter, and concluded the interview by remarking, "You have heard the young woman's free choice; now I must beg you to let her alone in future. I had not prepared her for this interview, as I did not know you were coming; and, as we were both present, I think the inquiry was impartial."

Father Hunter bowed and withdrew, baffled, but not beaten.

A few weeks after this we were surprised and amused to see two priests among the congregation at the college chapel one Sunday morning. The services there were sufficiently attractive to draw a constant succession of strangers, but these were decidedly "speckled birds." If they came with any hope of speaking a word to their stray sheep as they left the edifice, they would be disappointed.

The household occupied the gallery, entering by a private door from the house. The lower part, which was let, had a public entrance quite disconnected from the upper.

It was not unusual for friends of pupils to wish to look over the premises, which were admirably adapted for scholastic purposes.

So the next move in the game was for two priests to present themselves one morning and request this favour. The steward took them over the dormitories, refectory, and chapel (where they discoursed to each other about the altar! under which name our modest little communion table would never have recognised itself), and then was about to lead them out to the gymnasium.

"Don't you show more of the house than this?" asked one of the gentlemen, in a disappointed tone.

"This is all I usually show, except the play-ground, swimming-bath, and museum. We must go out of doors for them."

"But the school-rooms," urged the priest; "we should like to see them, and the kitchen and domestic offices."

"We seldom show them, except to ladies," replied the steward, smiling.

"But we come for information, not from curiosity; we may want to carry out any hints we can get in a similar establishment."

"Of course, that alters the case," said the steward, turning back.

"And you will let us see the school-rooms, too; all, in fact?"

"Really, gentlemen, I don't know. I am sure the tutors will not like any one coming in while classes are being held. We generally show the chapel and dining-hall while the youths are in the school-rooms, and the latter, if visitors come, at meal times."

"But we shall not speak or stay. Just let us glance inside the doors," persisted the priest.

"Well, I will just let you see the large school-room, but we really cannot go opening door after door."

The smaller class-rooms were on both sides of the long passage that led to the large room; so, as the steps had been heard for some distance, all eyes were turned to the door to see who the unusual intruders were. As quick as thought, one of the highest class, a remarkably bright and ready young man, went on with his recitation. "Did you ask me, 'What is Transubstantiation, Sir?'"—An abominable and devilish lie,

invented by the Popish priests, to delude the ignorant." But the door closed, and the "listeners," who had thus unexpectedly "heard no good of themselves," retreated with speed. It need hardly be said that this answer was totally irrelevant to the subject in hand, but the joke was too good to be reprimanded, and I fear that the hearty laugh which followed would not be music in the ears of the discomfited fugitives. The kitchen premises were duly inspected, but Augusta happened to be in the drying-ground, at some little distance from the house; so the three gentlemen emerged from the steam of the wash-house, probably wetter but not wiser men.

Mr. Gladstone on the Present State of Crime in Rome.

It has been our care to obtain from Rome itself some figures on which reliance may be placed. They indicate the comparative state of Roman crime in the two last full years of the Papal rule (1868-69), and the three full years (1871, 1872, and 1873) of the Italian rule:—

	1868	1869	1871	1872	1873
Highway robberies	236	123	103	85	26
Thefts... ..	802	714	785	859	608
Crimes of violence	938	886	972	861	603
Total	1976	1723	1860	1805	1327

In 1870, which was a mixed year, and does not assist the comparison, and which was also a year of crisis, the total was 2,118, and the crimes of violence, (*reati di sangue*) were no less than 1,175. It will be observed that these figures confute the statements of the Pope. The two first of the Italian years were affected by the cause to which we have referred, but still their average is lower than that of the last two years in which Rome was still the "holy" city, and in which devils did not walk the streets of it. The average of the three years is 1,665 against 1,723 in the last Papal year. The year 1873, in which alone we may consider that the special cause of disturbance had ceased to operate, shows a reduction of 391, or more than 22 per cent. on the last year of the Pope. Yet more remarkable is the comparison if we strike out the category of thefts—the least serious of the three in kind. We then obtain the following figures:—For the last Papal year 1869, 1,009; for 1873, 634; or a diminution of nearly 40 per cent.—Article in "*Quarterly Review*."

Ultramontanism in Belgium.

The following letter appeared in French in *The Times*. The subject is so important that the following translation has been specially prepared for our readers :—

SIR,—Lord Arundel of Wardour has said that during the last two centuries no Pope has trenched upon the political ground, and Lord Acton, in proving to what excess the Ultramontane doctrines have been carried, believes, notwithstanding, that there cannot result any actual danger.

Allow me to show how real and great the danger is by recalling certain facts borrowed from the history of my country, Belgium.

In 1815 King William of the Netherlands would give to his kingdom a constitution which conceded all modern liberties. The Episcopacy of Belgium condemned that constitution in a *Doctrinal Judgment* in the name of the Church, and caused it to be rejected in the Assembly of Notables by 798 votes against 527.

It is necessary to reproduce the terms of this *Doctrinal Judgment*, because they show so clearly that true Catholics ought not to maintain the modern liberties when they can suppress them :—

“It is, therefore, to fulfil one of the most essential duties of the Episcopacy, to acquit ourselves towards the nations over which the Holy Spirit has established us Bishops to govern the Church of God (Art. 20, v. 28), and of the obligation which has been strictly imposed upon us by the Church, that we have judged it necessary to declare that any of our respective diocesan cannot, without betraying the dearest interests of their religion, without rendering themselves culpable of a great crime, take the different oaths prescribed by the Constitution, by which we engage to maintain and uphold the new fundamental law, or to concur in the maintenance and observance of the said law.

“In fact we bind ourselves by the said oaths to observe and to maintain all the Articles of the new Constitution, and consequently those that are opposed to the spirit and maxims of the Catholic religion, or that evidently tend to oppose and degrade the Church of Jesus Christ.

“Such are in particular the following Articles :—

“Art. 190. The liberty of religious opinions is guaranteed to all.

“Art. 191. Equal protection is granted to all religious communions that exist in the kingdom.

“Art. 192. All the King's subjects without distinction of religious creeds, to enjoy the same civil and political rights, and hold all dignities and appointments whatsoever.

“Art. 193. The public worship of all Denominations cannot be forbidden, unless in the case where order, or public tranquillity might be disturbed.

“Art. 196. The King watches that all Denominations render due obedience to the laws of the State.

“Art. 226. Public instruction is an object of the Government's constant care. The King annually causes an account to be rendered to the Government (Etats Provinciaux) of the state of the Superior, Middle, and Inferior Schools.

“Art. 145. The Provincial States are charged with the execution of the laws relative to the protection of the different Denominations and of their public worship, and of public instruction, &c.

"Art. 2nd Additional. All the laws remain obligatory till they are otherwise provided for.

"We will limit ourselves to some short observations on each of these Articles:—

"Art. 190 and 191. To swear to maintain the liberty of religious opinions, and grant equal protection to all Denominations, what else is it but to swear to protect error as well as truth, to favour the progress of anti-Catholic doctrines, to sow in the field of the father of the family, as much as lies in its power, the poison that would infect the present and future generations, to contribute, by so doing, most efficaciously to extinguish by degrees in those fine countries the light of the true faith? The Catholic Church, which has always repulsed from its breast error and heresy, could not look upon those as her true children who would dare to swear to maintain what she has never ceased to condemn. It is notorious that this dangerous novelty has been introduced, for the first time in a Catholic country, only by the Revolutionists of France about twenty-five years ago, and at that epoch the Chief of the Church highly condemned it.

"*'Religion,'* says he, 'has already been strongly attacked by the decrees emanated from the National Assembly. Evils we deplore have been occasioned by the false doctrines that have long since been spread in a multitude of empoisoned writings which are found in the hands of every one, and it is that this deplorable contagion should spread with more hardihood and rapidity by the medium of the Press that one of the first operations of the National Assembly has been to decree the liberty to think what one likes in matter of religion, to express freely and with impunity one's opinions on the subject, to follow, in one word, no other rule and no other law in this matter but that which one likes to prescribe to oneself.

"*'Informed of these events, can we keep silence on so many evils and not raise our Apostolic voice against the fatal decrees which have the destruction of religion for object?'* (Allocution, 29th March, 1790.)

"Art. 196. To swear to maintain the observance of a law which renders all his Majesty's subjects, of whatever religious creed, entitled to hold all dignities and appointments whatsoever would be justifying beforehand and sanctioning measures that might be taken to confide the interests of our holy religion in the provinces, so eminently Catholic, to Protestant functionaries.

"Art. 196. To swear to maintain and to observe a law which supposes that the Catholic Church submits to the laws of the State and that she gives to the Sovereign the right to compel the clergy and the faithful to obey all the laws of the State, whatever their nature, is manifestly to expose ourselves to co-operate with them for the subjection of the Catholic Church. It is, in fact, to submit, according to the expression of our Holy Father the Pope, the spiritual power to the caprice of the secular power. (Bulle, 28th June, 1809.)

"Art. 226. To swear to observe and maintain a law which attributes to a Sovereign, and to a Sovereign who does not profess our holy religion, the power to rule public instruction in the Superior, Middle, and Inferior Schools, is to give up to his discretion the public teaching in all its branches, and most shamefully to betray the dearest interests of the Catholic Church."

"The power which the Bishops have to superintend the teaching of faith and Christian morals throughout their dioceses as well as to fill all other functions of their ministry emanates from the will and authority of Jesus Christ Himself. We cannot either take it away or lessen it without submitting the teaching of the faith and all ecclesiastical discipline to the secular power, without overthrowing consequently all the edifice of the Catholic religion.

"Art. 145—6.—To swear to the maintenance and observance of a law that authorises the Provincial States to execute the laws relative to the protection of different [creeds, to their external worship or ceremonies and to public instruction, is it not confiding the interests of religion to the laity that have *not* and cannot have, in the eyes of the Catholic Church, the qualification or capacity either to be aware of the justice or injustice of the laws that will be sent them to direct the application, or to enforce their execution in the respective dioceses?

"Art. 2nd. Additional—7. To swear to regard and to maintain as obligatory all the laws that are actually in force till they are otherwise provided for, would evidently be to co-operate to the eventual execution of several laws which are anti-Catholic, and manifestly unjust, which include the civil and penal codes of the ancient French Government, and notably those which allow of Divorce, which legally authorise the incestuous unions condemned by the Church, decree against the Ministers of the Gospel, true to their duty, the most severe penalties, and all laws that a true Catholic ought to have in horror."

"There are also other Articles that a true child of the Church cannot engage by oath to observe and maintain, which circumstances do not allow us to dwell upon at this moment; such is in particular the 227th, which authorises the liberty of the Press, and opens the door to infinite disorders, to a deluge of writings, anti-Christian and anti-Catholic. It is sufficient for us to have proved that the new law contains several Articles opposed to the spirit and maxims of our holy religion, and that tend evidently to oppress and enslave the Church of Jesus Christ, which consequently cannot permit faithful Catholics to engage themselves by oath to observe and maintain them.

"Le Prince † MAURICE DE BROGLIE, Evêque de Gand.

"† CHARLES FRANCOIS PISANI de la Gaude, Evêque de Namur.

"† FRANCOIS JOSEPH, Evêque de Tournai."

Here, then, is a fact which proves that, still in our days, the Church can cause the refusal of the most necessary liberties to the people. Hardly was the Constitution of 1830 sanctioned in Belgium, with the concurrence of the Liberal Catholics, the principles condemned in 1815 by the Episcopacy, than the Pope fulminated them in his famous Encyclical of 1832.

No one can deny that the Church condemns, for example, liberty of conscience. Listen on this point to Bossuet, whose authority will not be suspected, for in the writing from which I am about to cite a passage he claims a certain tolerance for Protestants.

"I declare (says he), that I am, and always have been, of the sentiment, firstly, that Princes can constrain by penal laws all heretics to conform to the practice of the Catholic Church. Secondly, that this doctrine ought to pass unquestioned in the Church, who has not only

followed, but also asked Princes similar ordinances, in establishing these maxims as constant and incontestable among Catholics, &c., &c."

If, therefore, Catholics disposed to obey the decision of the Pope become one day masters in Belgium, they will suppress liberty. That portion of the Press devoted to the Bishops do not deny it any more now that they hope to see their party remain in power.

Every time the present Pope has concluded a Concordat with a Government ready to obey him, he has stipulated absolute intolerance in regard to dissentients. As type of these Concordats, I will cite the one concluded the 22nd of April, 1863, with the Republic of Ecuador. Following is the first Article:—

"The Catholic, Apostolic and Roman religion continues to be the religion of the Republic of Ecuador. In consequence we will never allow in the Republic the exercise of any creed nor the existence of any society that has been condemned by the Church."

When the present Pope stipulates that all Protestants and Freemasons shall be inexorably proscribed from a State, can Lord Arundel say that "No Pope has trenched upon the political ground"?

Suppose Ireland separated from England and governed by true Ultramontanes, these would be bound to make a Concordat similar to the one of Ecuador. Is it not thus that the last Protestants have been expelled the Tyrol?

Recevez, Monsieur, &c.,

EMILE DE LAVELAYE.

Notes from Abroad.

GERMANY.

Deputy Pibri, one of the leaders of the Old Catholics, has prepared the outlines of a bill respecting the regulation of the rights of the Old Catholics, which during the last week circulated among the Liberal deputies, and was the subject of much comment. The plan is based on a similar law already in force in the Grand Duchy of Baden. As the National Liberals intend accepting the bill, and the Minister of Ecclesiastical Affairs is in favour of it, its adoption this session seems, to the great annoyance of the Ultramontanes, to be assured. The principal provisions of this very important bill are as follow:—The Old Catholics are to be enabled to form their own congregations, under the sanction of the Chief President. In order to establish the number of Old Catholics, and the proportion to that of the Infallible Catholics, the Chief President may, at the desire of at least ten Old Catholics, summon, by the magistrate or mayor of the town, the members of all ecclesiastical parishes to declare to which denomination they belong. The administration of Church property passes over to the Old Catholics, on the formation of a separate congregation, on their receiving the majority of votes. In the case of a contrary decision, they are authorised to take part in the management of the ecclesiastical property. The usufruct of the property connected with a spiritual office remains assured to the holder of his office on his acknowledging himself to belong to Old Catholicism. A vacant living is refilled by an Old Catholic priest on

his receiving the majority of votes, whether by reason of the first or a renewed call to vote. If several livings are vacant, either party may enjoy the temporary rights according to their number. If several churches are existing in a parish, a division in the use may also take place. For the necessary maintenance of property belonging to those churches used in common, the Old Catholics have to contribute in the same proportion as the members of the parish concerned. Two years after the day on which the first votes were taken for the formation of a parish, the Old Catholics are entitled to move for another suffrage, according to the result of which their administration and usufruct of the Church property may be adjusted. In those parishes where no district Old Catholic congregation has been formed, the Old Catholics residing there are not compelled to contribute to the tithes, neither can they be refused the rites of burial.—*Hour.*

SWITZERLAND.

The religious question has led to military movements in Switzerland only less important in dimensions than those undertaken to put down the Sonderbund in 1847; but, happily, on this occasion only one party took up arms. On Sunday week the Cantonal Government of Geneva, in consequence of the prolonged defiance of its authority by the Ultramontanes of the parish of Compesières, called out a large part of the city militia. The resistance to the law had taken the form of driving off from the door of the parish church, with threats not altogether unaccompanied by violence, a party of the Liberal Catholics who had come there to baptise the child of a M. Maurice, belonging by birth to the place, but a member of the Liberal Church body in the city. Police interference had proved useless, and an appeal having been made to the Council of State, it had been decided by that body that the time had arrived for using the armed power. At 5 a.m. on Monday the troops told off for the duty duly answered the roll, to the number of three companies of infantry and a troop of cavalry, besides a large party of gendarmes, in all about 460 men. With due military precautions the column marched on Compesières, occupied all the roads leading to the church, and placed guards round the building. To enter this was not, however, easy. It had been strongly barricaded on the inside, those who did the work having apparently afterwards effected their own escape from a high window in the tower. However, the commissary of police, who arrived with the Maurice party soon after the military occupation, observed a disused side door, which had been bricked up; and, a small breach being made through this, the barricades were got at and removed. Of course there was a written protest presented by the recusant municipality; and a black flag was hung over the door, bearing in white letters the words attributed to Bismarck by his French admirers, "*La force prime le droit.*" The flag, however, was duly removed, the protest put into the commissary's pocket, and the baptismal party being admitted, the ceremony went forward, M. Marchal, one of the Liberal Catholic clergy of the city, officiating with unmoved tranquillity. All being over, the troops retired in the same perfect order in which they had come, followed some way by an excited mob of the villagers singing the "*Marseillaise*," probably as a testimony to their belief in the fact generally accepted in Switzerland that France would protect the Ultramontanes of that country if she could.—*Pall Mall Gazette.*

The Missions Library

(32, CHEAPSIDE, LONDON, E.C. E. D. SUTER, MANAGER)

Was established sixteen years ago for the purpose of collecting and distributing suitable, instructive, and interesting Books for those who are greatly in need of them. The *sources* from whence these Books have been collected, are, the many family stores of literature which have accumulated in past years, being now almost forgotten, or rendered useless to the owners by repetition or lapse of time ; and which have been sent, with other literary matter, such as Pamphlets, Magazines, Manuscripts, Newspapers, and Tracts, to THE MISSIONS LIBRARY, 32, CHEAPSIDE, LONDON, E.C. : where they are sorted, arranged, and redistributed, among those who will value and put them to good account. The *objects* to which they have been applied are very various, as the list of *some of this year's* Grants, and the number of volumes included in them, will show—

To Mr. Chapman, Missionary to Seamen, at Gravesend, 51 Boxes containing 4313 volumes. To Rev. T. C. Gadsdun, and Mr. D. Carter, of the Thames Church Mission, 43 Boxes containing 2479 volumes.

To Mr. Haynes, City Missionary, Brighton, 565 vols. Besides others to Village Libraries, Scripture Readers, Students for the Ministry, Police Stations, Invalids' Home, Boys' Home, Home of Industry—Deaf and Dumb, Working Men's Institutes, Aged Pilgrims' Asylums, Young Women's Bible Classes, Crayford Village Hall, Islington Workhouse, Fishermen's Library at Torcross, Tenby, and Giant's Causeway, Young Men's Christian Association—Home for Asiatics, 63 Bibles and Testaments in foreign languages, Irish Bibles for Irish Church Missions, British Free Library, Paris, Boys' Library, Kornthal, Germany, Rev. Behari Lal-Singh, Calcutta, Missionaries in East Africa, Lagos, Ceylon, New Zealand, Constantinople, Madeira, South India, Bendoo, West Africa, The Educational Protestant Institute, The Reading, Missionary Library, Stratford Girls' Institute, etc., etc., amounting in all to **11,239** volumes, together with an innumerable quantity of SMALL BOOKS, CHILDREN'S PRIZES, TRACTS, and PERIODICALS.

This large amount of sound, wholesome literature, will have not

only a *negative* influence in replacing much pernicious trash, but also afford the opportunity of feeding the *mind* with interesting reading, and the *heart* with Christian food suited to its best and eternal interests.

Numerous and striking instances of the good which is thus being silently effected by a very simple means, are sent by the Distributors to the Manager, and a careful selection of some cases is made and published in the regular MONTHLY PAPER, so that the Supporters and Subscribers may see from time to time what is going on.

The amount of good that is being effected among the many Emigrants who leave the Thames yearly, by the distribution of good books to carry with them to their homes in the wilderness, by means of our active agents, no one can tell. While the opportunities of carrying abroad and introducing into Countries hitherto almost inaccessible, copies of the Word of God, by the hands of many pious Seamen now in constant communication with the vigilant Distributors stationed in various parts of the Ports of London and Gravesend, are very multiplied and likely to be useful in their results. We could give many most interesting details of this portion of our work, but prudence is particularly necessary in these respects; and we will only add that the visits paid by these zealous River Missionaries have been productive of immense spiritual benefit to the Officers and Crews of the many vessels boarded by them while in the Thames, and to whom these Bibles, Prayer, and Religious Books are specially sent.

Lending Libraries have been put on board several ships, and were attended with some of the happiest results in securing the attention of many an immortal soul to its all-important concerns both for time and eternity.

But in proportion to the amount of work done, and the number of Books received, the labour increases, and larger room is required for sorting and storing this mass of useful literature. Several hands are required to receive, arrange, and acknowledge, the Boxes and Parcels; and although the Manager's services have from the first been entirely gratuitous, yet *the expenses are very heavy*, and *far exceed* the little help he has hitherto received from those kind friends who take an interest in the plan. He is therefore obliged to appeal

country if she could.—*Pall Mall Gazette.*

for pecuniary help to enable him to continue this useful but *very laborious work*.

A very considerable debt is now hanging over the Library, and *assistance is urgently needed* for fresh operations during the coming year.

Christian Friends are therefore earnestly entreated to come forward and sustain the simple machinery which is doing good service in the Lord's vineyard, and by liberal subscriptions and donations to encourage and support the hands of the Manager who is carrying on the work gratuitously, and help him to defray *necessary and unavoidable* expenses.

Subscriptions and Donations will be received by any of the RECEIVERS OF THE MISSIONS LIBRARY, who will also forward the MONTHLY PAPERS to any one desirous of having them ; or by E. D. Suter, Manager, 32, Cheapside, London, E.C.

GRANTS OF BOOKS MADE DURING THE YEAR 1874.

(Exclusive of Periodicals, Tracts, and Small Books.)

	VOLS.
Mr. Clutterbuck, Scripture Reader, Orpington, Kent	31
Library, Ash Vale, Surrey	52
Britannia Row Schools, Islington	74
Mr. Thomas Sunshine (for the Ministry), Camberwell	25
The Bath Police Library	29
The Invalids' Home, Brighton	27
St. Matthew's, Canonbury, School Library	41
Village Library, Madeley, Salop	44
Mr. G. Kirkham, Mildmay Conference Hall	110
Miss Macpherson's Home of Industry	30
Islington Boys' Home	50
Stewartstown, Ireland, School Library	75
Mr. Webster, New Zealand	12
Liverpool Workman's Lending Library	24
Library for the Deaf and Dumb	46
South London Working Men's Institute	53
Aged Pilgrims' Asylum, Hornsey Rise	85
Acocks Green, Birmingham, Village Library	41
Newmarket, County Cork, Schools and Library	111
Rev. J. Phair, Missionary, C. M. S., America	48
Rev. W. Kirby, Missionary, B. N. W. America	13
Young Women's Bible Class, Armoury Mills, Greenwich	30
British Workman's Village Hall, Crayford	51

All Saints', Haggerstone, Lending Library	30
For the Inmates of the Islington Workhouse	36
Schools at Eastwood, Southend	51
Library for Working Men, Highbury	25
Weston, Notts, Village Library	41
New Cross Library for the Deaf and Dumb	19
Torcross, South Devon, Library for Fishermen	23
Mr. Haynes, Town Missionary, Brighton	565
New Ross Young Men's Christian Association	31
A Missionary returning to India	30
Gumfreston, Tenby, School Library	100
Attanagh, Ireland, School and Village Library	100
Wareham, Dorset, for Schools and Distribution	100
The Home for Asiatics, 6000 Chinese Tracts, and Foreign Bibles	63
Two Christian Servants, for Distribution	30
Irish Church Missions, Irish Testaments	4
Glamorgan Village Library	66
Books for a Middle Class School	246
Arlecdon, Cumberland, Village Library	93
British Free Library at Paris	116
Wittisham, Suffolk, Village Library	62
Cowley, Oxford, Village Library	60
Kornthal, Germany, Boys' Library	39
Rev. Behari Lal-Singh, returning to Calcutta	70
Rev. Mr. Butler, Canterbury, New Zealand	40
Rev. R. T. Dowbiggen, C. M. S., Ceylon	52
Dove Row Mission, Cambridge Heath, a Parcel of Tracts Mission to Jewish Children, Constantinople	26
Soldiers' Library at Shorncliffe	36
Mission Schools at Chatham	50
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Lindfield, Sussex, Parish Library	100
Belle Isle Mission, Caledonian Road	50
Giants' Causeway, Ireland, Library for Fishermen	50
A School Teacher, Denton, Sussex	20
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